

A WELCH BAYTE

to spare Prouender.

Or,

*A looking backe upon the
Times past.*

Written Dialogue wise.

To the Reader.

The first part of this Dialogue is a Description of the late Maister was living with the manner of her proceeding in Government, especially touching the Papists and Puritans of England, whereof a Letter written late before her death, specifies as followeth in this first part.

The second, A Description of the Differences between the Maister and her selfe with the composing of them.

The third, Of the Apologie of the English and the Scots to Intemperance and howe one can be true to the Maister: with the means of preserving that which is most dear to the Maister.



Printed at London by Valentine Simmes.

1603.

WELCH BAYTE

to spare Prouder.

A looking backe upon the

Times past.

Written Dialogue with

A Prelude vpon the name of

Henry Vriothely Barke of

Southampton.

Who behold this Leate in this hall reede

A faithful subject name, he shall indeed

The grey eye more in noondes may seepe


Never.

Amio.



Printed at London by Valentine Simmes.

1603.


To the right Honorable *Henry Wri-*
othesly Earle of South-hampton
Baron of Tichfield: and of the No-
ble Order of the Garter.

W*Et golden artists practice quaint impaire,*
And study to a semblance of perfection,
Let Leapers sweate to shew the world their moisture,
We study not to Patrones for direction:
Unlesse the Honor that my lines shall owe
Can both protect vs, and approve them too.

And such is mine, whose boanes of Patronage
Doe beate alike in Iudgement, and in blood
Both, with pure sires deriv'd from parentage,
Preserved in the Arke of Fortunes flood,
When Neptune, and the sea gods did abette,
With Cynthia in her fullest veines affect.

Thou wholesome Honour, Chaste Nobilitie,
Be in protection mine, as Generall,
Without dissent through all thy ancestorie:
It was thy wont, Thou canst not erre in vs:
And for the Test sufficient me to know:
Thy Iudgement best deserves my lines to owe.

Your Lordshippes
In all the nerves of my ability,

Tho: Powell

A 2



To the right Honorable Henry Wri-
othely Earle of South-
hampton
Baron of Tinsfeld: and of the No-
ble Order of the Garter.

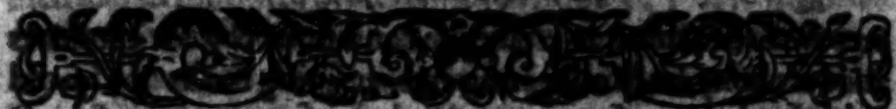
Right Honorable my Lord
I have the honor to receive
your letter of the 10th inst.
and am glad to hear that
you are well and happy.

I have also the honor to receive
your letter of the 12th inst.
and am glad to hear that
you are well and happy.

I have also the honor to receive
your letter of the 14th inst.
and am glad to hear that
you are well and happy.

Your humble servant

John Povey



A Welch Bayte to spare

Proxender.

Englands Securing.



Question.
 If, whereas at our last parting at Rich-
 mond house very early, and in the very
 same morning wherein the late Maie-
 stie of England made progression
 through Tyber: royall name, before any
 Successor yet apparent or proclay-
 med, you, excusing your selfe with the
 times distraction, the feare of erup-
 tion, your duty and security to repaire at such times to your
 owne home, (thinking nothing Disaster that you suffer vnder
 your owne starre, no stroke too violent for your native coun-
 try) promised after that confused *Matheus*, recovered into
 his wonted harmony, such as crownes this day, with full con-
 sent, to describe vnto mee the Distractions precedent to her
 death, which did informe each estate so plentifully, as might
 supply euen all the vices of oblation. I desire you, to be so
 feeling of these times felicitie, *Thi good confest, &c.* as shall
 suffice for the liberty of your speech and the freedom of your
 promise.

Answer. Good Sir, I confesse to haue libertie of modest
 speaking, whereby is offered an expedition from my promise
 is the chiefest felicitie in my wishes, and to proposition, as the
broken numbers of these latter times with our mutuall com-
 ments and collections might somewhat consume us towards
 finishe. It onely detaines mee before I enter into the discourse
 thereof to be so curious ouer your expectation, for you seeme
 doubt

A Welch Bayte

prepared vnto me as to challenge conditions of your gentleness and humanity, both of hearing and enclosing me as one forced to be diuided into so many and such the formes of this subject for the liuer description thereof, as may with a little helpe of wit be fashioned and fitted with some peculiar, the liest behaviour, though much dissonant from my meaning, without giuing the Character, or presuming your wit. For betweene the height of my soules contemplation, and the earth of my affections, there is a Commonweale so populous, of whatsoeuer condition, that in describing all men, I discourse but my selfe vnto you.

Q. Before you begin, I would desire you first to set forth that Tranquill Estate of England as it lay most soft, in her most securitie (her Maiestie yet living, and in health.) That first, Taking your height from thence, euen from the Overflow of her Fullnesse, you may the easier make scerpe how great the distant was into the Distractions. Next, By the degrees of her sickness measureth the times farthest out of measure. And lastly, shew how suddenly and solidely it was againe compassed

What true position and how many first,

how much vicissitude, one should begin.

Be admonished by the way to vse those meanes which may exempt your stile from seeming tedious, that it a free and pleasing narration, but not so diffuse as if your flatteries of words were cut out of the whole drier cloth of ranke wit.

A. To describe that Securitie proceeding partly of the fullnesse of such a gouernment, as was one reformed in all the defects of those best squades, and conformed by religious principles, and especially of the bounty of providence, whose blessing for a perfect gouernment in it selfe to containe it is as impossible as for a full vessel, his owne measure vnder a violent shoure that falls faste off. I must first shew wherein her Fullnesse did overflow and moue. And then, into what.

It did overflow and suffer Exceiption. First, in *Reason*

Secondly, in the of the

Of both which the Exceiption was into *Synesse* & *Passion*

Synesse and *Passion* being either of *Reason* or *Passion*

It was *Synesse* of *Passion* in such, I leaue chamberling and

such

to spare Proviender.

such like to the office of a Diuine speaker of) as had the fe-
cundie to be fashioner in all their actions, and to have an eye
vnto, of which sort of people are all the children of ignorance,
blinde zeale, and example deuised from antecessors and guided-
fathers, with such like whatsoeuer. The goodnesse of the day
was to these like Ladies women in digestion: it came to such
thinnesse all their faculties, that they could doe nothing
but what the fashion of their liuing offered vnto them: and it
was for fashion that Sir William Raffles Raffles was wont in
those dayes to send his man euer morning to know how such
a great namelesse Ladyshippe took her rest after the last
nightes meates tongue pie, &c.

It was *Singularitie* of Customs in such a kind no law to cere-
mony, no liberty to custom: and this way our country re-
ueller, your onely Lord of Whilom also with a heigh bo come
ouer the dale, come ouer the dale heigh bo.

It was into *Singularitie* with others, of which kinde there be
two sorts, *Paradox* and *Morall affection*. *Paradox* was one that for ambition of a Singularity in Reli-
gion and artes, would altogether oppose himselfe against the
most receiued authority: Or rather for distinctions sake be-
twixt such, as who though they differ from the true positions:
yet it is not *regions*: let me call it *Affectation*: and this only
Ambition where the *Singularitie* is fetcht from extremes, the
farthest of which is *Atheisme*.

Is it possible there should be such presumed in
man, as to impugne his owne before face faith, and all for ambi-
on of a Singularity; can a be that a Singularity should be so
decreely gained and sure: fetcht from such a source as
this. Yes, and heist that wit for it to, as much as *Levi* the ly-
ing trauailer does his discovery of the new found land, with all
the miraculous stones and plants he left behinde him there:
For, for mine owne parte I doe beleeue there is no other *A-*
theist but of conscious ambition.

I come to the *Morall affection* of those dayes which was
either the opposit of *Fashion* or *Custom*: In bold manly way
your opposit of *Fashion* was richen by that vnto dedi-
cated the affected pretty and fantastical of wtery their *Custom*
the

A Welch Bayte

the iudgement of some new Mistis. On your Affection of a neglected fashion and hauiour; and this was your onely shal- low malcontent of the age.

Now your *Anticaste* was one that would neuer go directly and by president, where his owne wit or countenance could come by ambages; and therefore we thinke this should be he that was the first inuenter of *Monopoly*, because the first that euer went out of custome. We thinke this should be he that deuised your first Impropriation of Ecclesiasticall liuing.

Quest. Why should he not be the first *Printer* of offices and occupations?

Ans. No doubt Sir but hee was: For I can tell you I knewe him lue in the Court, doe his Maiestie the seruice of a whole man there, and yet he was a parson in halfe a dozen places more at least, he was a boyse in one shape, and a steward in an other, now, an Honorable, and by and by a housesweeper, I meane him that had no substitute therein for sauing of the fee, and to the rest I referre *Engle & Bell.*

But *Priming* was no body to an other *Anticustome* in my remembrance. What thinke you of the old *Ubiquitarie* *Lyend*. But I perceiue you are rather chewing vpon the times fulnesse that it should come to this, and notwithstanding to haue wholesome gouernment.

Quest. Sir, I haue your reasons before cited, for a kinde of necessitie to be acknowledged in them. I haue to desire that I may expect to be challenged, nowe you are at the height of *Englands* Securitie, to heare the manner of dieting it from the fast Overflowe of her Perfection, fulnes, while it is gathering new blood for new infection; desiring you to resume at his cleere Gouernments proceeding betweene *Sofines* and *Singularitie*.

Ans. With *Sofines* in Religion, because there was no such intention in it as might attaine it finally, the mildest meanes of recouerie were thought most competible, and so applied in discretion to reduce it by gentle meanes, rather then giue the wholesome blood issue at inquisitions.

But in the *Singularitie* more obseruation required, prosecuting it is wisdom from the first schisme to the extreme hereafter.

Q. Of his particular proceeding towards these by example of the Popish and Puritan, I pray enlarge your propositions, the rather to give satisfaction to the question had of the sincerity and constancy of the *Inquisitors* into them.

Ans. Because I hope I can not go beyond my duty and authority with their satisfaction, I will intertaine their doubts with this sufficient answer of a letter written to that effect late before his Majesties death. As followeth:

A letter to a French Gentleman touching the proceedings in England in Ecclesiasticall causes translated out of French by T. T.

Sir, whereas you desire to be aduertized touching the proceedings here in Ecclesiasticall causes, because you note in them some inconstancie and variation, as if we enclined sometimes to one side, and sometimes to an other, and as if that clemency and lenity were not vsed of late that was vsed in the beginning, all which you imputed to your owne superficial vnderstanding of the affaires of this state, having notwithstanding his Majesties doings in singular reuerence; as the reall pledges which hee hath giuen vnto the world of his sinceritie in religion, and of his wisdom in government well meriteth, I am glad of the occasion to impart the little I knowe in that matter vnto you, both for your owne satisfaction, and to the end you may make vse thereof towards any that shall not be so modestly, nor so reasonably minded, as you are.

I finde therefore his Majesties proceedings to haue bin grounded vpon two principles. The one, *That consciences are not to be forced, but to be wonne and reduced by the force of Truth with the ayde of time, and the vse of all good meanes of instruction and perswasion.* The other, *That conscience, when they exceede their boundes, and grow to be matters of faction, lose their nature, and that soveraigne Princes ought distinctly to punish the practise in contempt, though euen with the presence of conscience and religion.* According to these principles her Majestie, at her comming to the Crowne, vnto the dilating of the tyranny of Rome, which had rised by error and rigour to seeke

A Welch Bayto

commandment of mere faith and conscience, though as a prince of great wisdom & magnanimity the faithful had the exercise of energion, yet his proceedings towards the Papist was with great lenity, expecting the good effects which time might work in them on the design of converting them.

And therefore his Maieſtie reſiſted not the law made in the 28. and 35. of his fathers reigne, whereby the oath of Supremacie might haue bin offered at the Kings pleaſure to any ſubiect though hee kept his conſcience neuer ſo modeſtly to himſelfe, & the Refuſall to take the ſame oath without further circumſtances, was made treaſon: But contrariwiſe, his Maieſtie not liking to make windowes into mens hearts and ſecret thoughts, except the aboundance of them did overflowe into ouer and expreſſe ſermons or affirmations, tempered his lawe ſo as it reſtrained only manifeſt diſobedience in impugning and impeaching aduſedly, and maliciously his Maieſties ſupreme power and maintaining and extolling a forraigne iuriſdiction: And as for the oath, it was altered by his Maieſtie into a more gratefull forme; the haſtines of the name, and appellation of *Supremacie* was removed, & the penalty of the refuſall thereof turned onely into a diſablement to take any promotion, or to exerciſe any charge, and yet that with liberty of being reueſted therein, if any man ſhall accept thereof during his life.

But after, when *Pius Quintus* had excommunicated his Maestie, and the Bull of excommunication was published in *London*, whereby his Maestie was in some prohibited and that thereupon, as upon a principall motive or preparative followed the rebellion in the North: yet because the ill-humors of the realme were by that rebellion partly purged; and that she feared at that time no foreign invasion; and much lesse the attempt of any within the realme not backed by some potent succours from without, she continued her selfe to make a lawe against that speciall case of bringing in, or publishing of Bulls, or the like instruments, whereunto was added, a prohibition, upon paine, not of excommunication, but of an inferior degree of punishment against the bringing in of the *Spanish* Dris, coloured bread, and such other merchandize of *Spain*.

to spare Provender.

as now known by the use of small parts of the Ro-
man religion, but only to be used in particular cases taken
to maintain and keep the people affected from their al-
legiance to their naturall sovereign. In all other points her
Majestie continued her former tenore. *abreviatio regni ann 511*
But when about the twentieth year of his reign there had
discovered in the King of Spaine an intention to invade his do-
minions; and that a principall point of the plot was to peel
partie partie with in the realme that might adhere to the for-
reiner, and that the Seminaries began to blossome and to
send forth daily priests and professed men; who should by
vow take up their weapons her subjects from their obedien-
cy, and bind many of them to attempt against her Ma-
iesties sacred person, and that by the poyson which they
spred, the hearts of most Papists were altered, and that they
were no more Papists in conscience and of softenes, but
Papists in faction; then were there severall laws made for the
punishment of such as should submitte themselves to such
reconciliation or remissions of obedience. And because
it was a treason buried in the shadowe and in wond'full se-
cretie, and came seldom to light, and that there was no pre-
sumption thereof so great as should cause to come to di-
vine service: Because it was sette downe by their Decret.
That, *To come to Church before reconciliation, is a sinne leaden
schisme:* But *To come to Church after reconciliation, is a sinne
lucely hereticall and damnable.* *abreviatio regni ann 511*
Therefore there were added Lawes containing punish-
ment against such Recusants, not to enforce confi-
dences, but to infect and impoverish the estates of those of
whom it rested in disaffection and rebellion, whether they
were reconciled or no. *abreviatio regni ann 511*
And when notwithstanding all this provision, the poyson
was dispersed so secretly, as that there was no wayes to stay
it but by restraining the Merchants that brought it in.
Then lastly, was there added a Law whereby such sedi-
tious priests of the new creation were exiled and those that
were within the realme againe the land shipped over, and so com-
mitted to keepe house upon paine of treason. *abreviatio regni ann 511*

A Welch Bayle

This hath bene the proceeding through intermingled not only with kinde examples of his Majesties grace towards such as in his wisdoms he knewe to be Popish in Conscience and not in Fact, and Singularities, but also with an ordinarie mitigation towards the offenders in the highest degree committed by themselves, but protest that if in case this realme should be invaded with a foreigne armie by the Popes authoritie, for the Catholique cause (as they terme it) they would take part with his Majestie, and not adhere to his enemies.

For the other part which have bin offensive to the State, though in other degrees, which name themselves *Reformers*, and we commonly call *Presbyterians*, this hath bin the proceeding towards them.

A great while when they inveighed against such abuses in the Church, as, *Pluralities*, *Nonresidence*, &c. the like their zeale was not condemned, only their violence was sometimes censured. When they refused the use of some ceremonies and rites, as superstitious, they were tolerated with much conuenance, and gentleness: Yea, when they called in question the Superioritie of Bishops, and pretended to bring a *Democracie* into the church, Yet, their Propositions were heard, considered, and by contrarie writing, debated, and discussed. Yet all this while, it was perceived that their course was dangerous, and very popular: as, because *Popishrie* was odious, therefore it was euer in their mouthes, that they sought to purge the Church from the reliques of *Popishrie*, a thing acceptable to the people, who loath such to run from one extreme, to another.

Because multitude of Rogues, and Beggars were an eyesore, and dislike to euerie man, therefore they put it into the peoples head: That, if Discipline were planted, there should be no vagabonds, nor beggars (a thing very plausible) and in like manner, they presented the people many other impossible wonders of their Discipline.

Besides, they opened the people a way to government by their *Consistorie*, and *Presbyterie*, (a thing, though in consequence no lesse prejudiciall to the liberties of private men then

to spare Presbiter.

to the sovereignty of Princes, yet in fact they very popular. Nevertheless all this (except it were in some few that entered into extreme contempt) was but a pretence, they pretended but in a sinful manner to make propositions and to leave it to the providence of God, and the authority of the Magistrate.

But now of late years, when there issued from them as it were a Colonie of those that affirmed the consent of the Magistrate was not to be attended, when under pretence of a confession, to avoid slanders and imputations, they combined themselves by classes and subscriptions, when they descended into that vile & base manner of defacing the government of the Church by ridiculous Papalls. When they beganne to make many subjects in doubt as to take an oath, which is one of the fundamentall parts of Justice in this Land and in all places. When they beganne both to want of the strength and number of their partizans, and followers, and to use communications that their cause would prevaile, though with uproare and violence. Then it appeared to be no more zeale, no more conscience, but more faction and division. And therefore though the State was compelled to hold somewhat a harder hand to restrain them then before, yet it was with a great moderation as the peace of the Church and State could permitte.

And therefore Sir (to conclude) consider uprightly of these matters, and you shall see her Majesty is no temporizer in religion, she buildes not religion upon politics, but politics upon religion. It is not the success abroad, nor the change of servants here at home can alter her, only as the things themselves alter, so she applyeth her religious wisdom to correspond vnto them, still retaining the two rules before presented, in dealing tenderly with consciences, & yet in discouraging Faction from Conscience, & Seditious from Singularity. Farewell.

Your loving friend

T.R.

C

The

A Welch Bayte

THe other kinde of Softnesse in morall behaviour, because it had no such eagernesse in it as might in time vnto qualifie the generall temperament, was measured aduisedly by his owne length and breadth: It had ceremony of an implicate law and custome of a modest liberty.

*Singularit*y in Artes, because it needed no other penance but the world to haue knowledge of it, to be the signe of a too soone mellowed wit, to be as soone rotten, was therefore limited with no other circumscription.

Ambition in Artes, such as tended to induce the hereticke of religion, suffered vnder the same letter of the law with it: it was onely the modesty of the law-giuer not to prohibit that which her charitie denied her to suspect, as an ambition so infinite and beyond extremes, as is Atheisme, which in the most presumption brake but out in positions of Philosophie, and that for disputations cause, or for

Your *Singularit*y of Fashion, was such an vncertaine fellow, that no law, nor good opinion could euer take hold of him.

Next, your Malecontent exproest, had leaue to walke the great conuaine court of the world, till hee wanted breath to giue curses their significant sound, vntill it chanced the wattons to wash out the face making the stinge giddinesse before his eew.

Lastly, as I cannot excuse *Singularit*y of custome better then by ascribing it to the iniquitie of the times past so, I will not wish it worse then to be so reformed in times to come, that Present may haue but one certaine shape, and plumpes *Lyons* one liue bush.

Even here at the habits of Anticustome, this farr crept in vpon seeming good and lawfull inducements, was the most extenuate of *Security*, her Maiestie euen now in health, and euen now shee sickened when her fulnesse had all these fortunate moles vpon it, when,

Softnesse had safety to liue out of vse. when,

Religion had stue to be factious. when,

Artes had straines of affectation. and when,

Wit was ambitious of *Singularit*y.

to Spere Protender.

All which are the manifest signes of a full and fortunate
Wile.

Quest. I believe you have omitted one and the chiefe
kinde of a habite of *Security*: *Inoculate Security*: that which
never lookes behinde him: never studies to futuritie, vntlesse
you implide it in Softnesse of Custome?

Ans. I did so, and was ignorant of require; and
no otherwise: But it seemes you meane *Security Inoculate* to
the succession, which is off from being Softnesse in duty,
that it is rather the qualitie of being in the heart of obedience,
wherby a man is so securely and wholly dedicated to the pre-
sent scepter, that he lend no part of this due to the next suc-
cession.

For the greatest duty which we owe to succession, next
"prayer, is to instruct ourselves modestly in his stile, without
"confirmation and assurance, that our lines lide downe in
"his cause, and when his time shall require, are a sacrifice and
"the blood otherwise spent otherwise. The next is, if God
"haue endued him with singular gifts, to set them before vs
"for our comfort. And whatsoever is more then this is super-
arrogation of workes, which oftentimes want their faith. I
speake not this, to accuse any such, but to exhort the most

Or rather, it seemes you call out this haite, to teach an vn-
advised answere, as if you would tenderly leade me
to say, that among a people of fustill and insinuating behauiour
there all wayes hath bene, and ever will be, transposition of
duty, while there is possibility of change.

I thinke I may speake it generally, reseruing safely my faith
of the present excepted state.

All continuance of change, as eye fullfilled, as I am I

Reckles cold afflictions, as if I were not, as I am I

And every scepters power, as if I were not, as I am I

But this of I am wrought out of purest will

To whose cleare radiance living for ever, as I am I

All subjects eyes look forward, as I am I

And with me, as if I were not, as I am I


While Time hath when to be, as I am I

Your last question hath discontinued me longer from Eng-
lands

A Week Daye

And most tosse of Scotland, that I purpose: But I shall all
is well till wee come ever here where his Maiesie shall
need.

The Distractions during his Maiesies sickness.

 He first newes that they had of his Maiesie
came from Scotland by one Oliver Maile a
Scottish Gentleman, who was delivered with other certain per-
sons accordingly. Before this newes was told
came a tale of fresh sammon to countermand
with other coming newes of a something
nothing, and a piece that was neither dead nor alive, but sus-
pended betwixt both. But the worst that this newes carried in
the mouth of a hanging taken winds in the sea-soning, was folde
two dayes after at the Bridge-house in Southwarke for hute or
nothing.

The appetite of the vulgar was not so delicate but it would
rather call againe for the first dish, than turne goodge to the
taste of the later, and now againe his Maiesies sickness
was altogether as their private supper, for as yet it was but
private, and that only in the City till now after Tweede
the Tabernacle came to carry a piping hole into the Country,
and wharpevellous Distractions it wrought in both, I shall
briefely discourse vnto you.

For the newes past but bewing neighbors and familiars,
only for intertainment of time and exercise of secretie, or for
The first newes only prepared them to believe the second af-
firmations, whereof the new tidings presently possess them:
for indeede, the vulgar faith is all possession, and now there
wanted nothing to transport and distract them, but the many
differing circumstances of the oft repeated newes.

Quest. And could there be wanting in a world so ambitious of
innovation? Were there none that would lend a hand to
unhinge the state itselfe with the important circumstances
that should stand the sickness?

to part Debtor.

As the **Countess** was in great pain, and that her husband
 sought to withdraw her from the court, after the hope
 of *Reynolds* for a *debt* was made to some state.

These only laboured to draw the vulgar into distraction
 knowing them to be of such fragile tempers, that they would
 dissolve again in the first opportunity. And now, when the
 third day of affliction to the former with all the circumstances
 that midnights advice could add, was had full effect in
 them, they were distressed.

*The poorer sort, lest their security and safety of living should
 be disturbed by the disruption. The richer sort, lest the disruption
 should bring a general discharge of all debts, and put all financial
 credits or debts depending on other debts to ruin.*

Quest. Then, if their distractions would refuse to cease
 and that state recover some parts of itself into the state of
 preservation. Let me know how sure it could reach his
 means at such a time, or whether by striving to be freed it
 was not more engaged than it could be.

Ans. Of these two the first only was lost in the act of
 God. The other being loath to out-step the fire and show
 modestie of his discretion embraced only the next reason
 which offered themselves to his advice: That was to proceed
 lawfully while time yet served in quest of debts at home, and
 to dispatch an expeditious summons to factors abroad.
This intention of lawfull quest for hope of recovery up-
 on creditors, for at such a time a man shall find none so great
 an enemy as his debtor, to a farther take, for his own securi-
 ty, which would not be better preserved than by abating the
 edge of justice with a constant report of her Master's death.
 This was presently made of money. The more beloved, by
 how much the more was the nicenes had of it. And the rather,
 because the voice of his sickness had now depended among
 them three or four days at least.

"For it is not the intention or remission of a thing already
 granted, but the degrees of time, wherein it depends per-
 swades the vulgar belief is common. This opinion of
 the commons, especially those of the Court, was in the next
 dayes business gave occasion, in Court, in full session

A Week's Bayle

re-enforced and had no doubt given way to the power and a
reference of the speaker but for suggestion of Desire of im-
mortalisation, who still took up their parts of facilities as they lay for
his use and employment, of which some was so sure in this
place, as his suspicion over greatness and nobility upon
some superficial surmises, which turned his speech into a
greater argument of their former presumption, so that here I
may well say with the poet

— Agnatas vultu flammant

Which you & vultu concutit et vultu
The which our English Ovid hath thus translated,
The more it burns for the more it flames, and the more it flames

And though it were in their presumption already, to be-
lieve the reports of her death, yet fear, and the habite of obe-
dience vnder a long established and ciuill government com-
manded their humilitie, not to publish it till when the infe-
rior officer of iustice, though hee made some scruple (as was
brauely put into him) to do the most that the vertue of his of-
fice would beare, yet he would still be foyleing at transgression,
as occasion serued, and till then the creditor durst be so valiant
as to acknowledge, yea and to challenge his debt.
My selfe knew a Master of the spirit in those dayes to send
his wife with the booke to a right Honourable, whose chance
it being to ouertake me vpon my way, bespake me for one of
his followers, that had serued him seauen yeares to know his
colours of the order, to dispose her, where she might accost his
Lordshippe most conueniently, excepting onely his bed-
chamber, for to haue audience there, her author sayes is a note
of very great popularitie; to auoide which, it is his custome
to be attended in the drawing chamber, which mee thinkes
should be a note more than woman modesty would beare
and of this, too much for the valour of the creditor, while she
was dead in their whisperings.

Hitherto the vulgar delecting no alteration in the me-
thod of she would, such a sect followed the death of princes,
and no breath used to maintaine the fire of beliefe by the sus-
pected endeuor of suppressing it, grew to be so remisse in the
delat

to spare Proudender.

delay, that his whilome impatience became a thing like a reasonable creature, so like, that shortly the continuance of certaine the ~~other~~ ^{same} p^{er}sons to be sent to Court, made them once more affable, so affable, that he could have endured the discourse of the measure of his diet, the manner of his rest, or the nature of his sickness with some few breathings betwixt: whereby it appears hitherto, yea vnto the end: The nature of a ciuill government had his challenge in them culture, and that hitherto the disease of Malencolie lay long in his owne bosome.

Q^a. Me thinks a Habite at such a time as this was, could not so wholly retaine them, without the better and much more then ordinary iⁿuigilance of officers.

Ans. So, I make Habite of obedience, the nature of his tenure, and the present circumstances of the time, his conditions with the government: So that, these times being so incertaine and quicke in their circumstances, that they could not be measured with conditions, I thinke I may without detraction from office attribute the continuance of them to a Habite of obedience chiefly. Once more laying aside all formities, it was in cleere eloquence (provided it were from the mouth of their owne Oratour) and in gentle meanes, though not to give their affections peace, yet to compresse them from breaking out into looser speaking, which is alwayes the certaine Metage of murdres.

Q^a. As if the private example of punishment had, were not rather to be vsed at such times, then gentle meanes to the vulgar, in whom admiration and feare of Iustice haue such sympathie and feeling suffering.

Ans. It were in composed times but not here: for knowe.

*This vulgar's like a thicket of many forests
Running into a rowell and softer life,
It ransels, and it opens eye to sight,
Plucks at the single forest with distance,
It packers to a heavy consequence,
When with a gentle looking of the flame
The barrells light out with their own flame.*

Yea the very rage of humilie, though it be most violent,
and

A Welch Bayte

and dangerous: Yet it is sooner solicited by necessity than compelled by virtue of office.

The worst must misalign rulers dangerous.

The most infinite and furious head.

Whose goldenfo like to a drunken man.

Is sooner pacified than chastised.

It would be pacified in the present fury, and afterwards in his long chastisement would be taken of the first and chiefest commencing thereof. But in this place they could not be so loose of obedience for the reasons before going.

Anon: For all this, I know not upon what admonition of circumstances there chancing certaine munition to be carried through the City to the Court, and other carriages retrieved from thence to the Tower, the vulgar began to finde fault with his owne flexibility of helife, vowing no longer to suffer his eyes to be taken up with any other persuasion but that of her death, nor to deferre any further his instance calling from the Court, but to be presently appointed upon his double guardes. And here Distraktion had his ancient cognisance of *Bees*: passant, and *Lanthorne* and candlelight pendant. And even here it mist into the suspicion of apparant succession approaching.

Quest. Then the out-breaking was not till now? because nothing could divide them so much as the question thereof?

Ans. Nor yet: for it was a question, not in faith; but in workes; or rather ceremony of knowledge thereof had, to which it had beene so long enaude, that it was in their disposition, and nature to seate to speake it before the very *Star* in the painted cloth. It was no violent sweat in their affections to attend the providence of God, the goodnesse of the houre, and the due content of the Nobilitie.

These former signes of Eruption to be suspected, at least did here dead, the quicknes of all sale and commerce. So that the trades man and the man of science mercenable gave that time to hearing & retailing of newes which belonged heretofore to the care of his charge. Whyl there was such pursuite after newes, that whole houses stood as naked as *Newington* huts, and no body to give a man a reasonable answer at doore

to spare Prouender.

doore but my True and Naturall *Bilbo* : which I could haue best allowed , if it had beene at a Constables doore , for it must needs be there most safe: because the stockes neuer stand farre off : And both together are like a cuppe of good wine at the Counter gate in the *Powtry* where a good fellow dares not come to commend it, or rather like a prouost Marshall at a Misers feast, where beggers dare not attend it.

ouer the common application of these saide signes , came his degrees of time, which by this, brought Suspition into Expectation of change; after which Discontentment thirsted, Prisons yawnde, the skirts of the Suburbs longde, and Hope of Reuenge did inuocate, yet all was *spe macra*. (as *Parvus* speakes) for still Iustice was foyling as occasion serude.

Occasion serude this day the next before her death, to put into safe custodie your onely honest Dicke ternde Capitaine, for making fencers breakfasts as hee was passing vpon his way to take instruction from some Coopers boy where the Citties prouision was stored, or such like businesse of importe, I gesse for caution to such as it concernes to be more carefull, whom they imploy in the lodging thereof.

Notwithstanding, my Captaines late mischance this very same day , such as had smoake out the memory of them in *Banke-side* tapphouses and *Bartholmew* bootches, were seene abroad at high noone; all, in expectation of executions or imployments at least.

Quest. You shall doe well to make the description of the day somewhat more cinct then the subiect ministers vnto you, and to close it vp with the setting of the fairest star in the farthest West : Even with the Eyes euening to her death. In which, if there be familiaritie betwixt Heauens & Mortalitie, I should especially looke for manifestation thereof by such signes whose reasons stand without the mystery of your Philosophie?

Ans. Besides , that I am so farre from being scrupulous therein, that onely excepting against some absurdities founded vpon it, I repute it a necessary instrument of prouidence I assure you that such signes of *promotion to come from the North*, askt the astonishment of this frailtie , and these Organs affixt vnto them.

A Welch Bayre

This night, I know not by what vnknowne familiarity: amazement vsurpt vpon all senses, and more then wonted weight fate vpon all eyes. This night, the trauailer as aduised vpon some gaine-giuing, reposde himselfe before his houre, and the watchman, whom the businesse of the night had tooke vp, seemed to walke his round in some vnfrequented place, so full of solitude was that night, labouring of that consummation, whereof this next morning was deliuered: when euery starre hastened to be quencht in his owne dew.

Her liues familiar starre did shoote and fall,

The fairest one the beauens were grac't withall.

Quest. What could now obfist (her death being granted) why, betweene it and the Succession proclaymed, Humilitie should not put off his habite of awefulnesse, and like a full eyde falcon take impatience of handing? Why should not this intermission complaine her old agreements? Or rather, why should it not actuate whatsoeuer the former times had tooke to hart?

Ans. Because the newes thereof had the same wing with the best expedition of publishing the Succession. Or say, the present ruines of Maiestie, detaining yet the Pieres conscript in the spectacle, had giuen the speaking message of her death the first starte, and preoccupation of cares, yet it being long since registred in the vulgar faith, could not now with all his comment of circumstances take off the forskinne which had euen ouergrowne the memory of her: for his faith was long since made so yeelding vnto it, that no new force, or concussion of lowde reporte, but onely lenitiue meanes could giue quickenes to the griefe of it, being so much stupified & blunted with depending, as the fende of his expectation of change with vic, now nothing but euident romage, and the inuersion of the generall methode could be violent in their affections; so much their feare was ouersaide with delay. For take notice, that this vulgar is not to be prepaire to any thing by any, but by Kingly power: It is an extemporal creature, and certaine in nothing but his habite.

While *England's* Maiestie was very early this morning about to be transposed, did discontentment fretting vpon

to spare Prouender.

protraction resolute at length, because the Sere of the Commons according to the ayres subtiltie would not take to be deliberately kindled into rage to lift vp his burthen vppon his owne shoulders, and to set the first hand that should euen dislocate this stale world localities so eagerly it distasted him, promising to him selfe an assurance of buyng backe their duties by the offered prey into which his facinorous example should not faile to engage them;

*When to secure themselves for that offence,
No treason is too darke to be committet.*

And now as the hand of Discontentment was vp-listed, when Reuenge lookt big vpon his creditor, and the rich man feared to carry his throte about him. The blessednesse of the houre, admonisht by signes from heauen, and consciences on earth to proclaime King James of England the first, compolde as sodainely, as lollidly euen all the Distractions of our scene: At which did Discontentment giue this desperate farewell to all his hopes.

*The Newes is good thus, and good otherwise:
It has needes be feare to fall, nor hopes to rise?*

Quest. Sir now you haue digested the fraction of those dayes remotion so compendiously as these few, the appertinent words and the patience of your hearer could beare, I desire you before you speake of the Scottish Englishing, which I take to be the maine drift of your exercise, to offer by the way at her exequies, who was sometimes the Fire, the Numbers, the Genius, the any thing, Eliza of poetic, the same, sometimes.

*Musa potens musis, dixi dea dea deabus,
Angelica Angelicis, Nymphag, chorà Choris.*

Ans. Because I would haue you thinke you cannot doe me more acceptable imposition, you shall receiue it at once in these few lines following.

The Offering.

Little wonder thou shouldst die,
Though thy meanes were great in flying:
Greatnesse shall I tell thee why,
Longest liued is longest dying,

A Welch Bayte

*And if both at once began,
 Who would wonder at thee than?
 Nothing strange to be sufficed,
 After Kingdomes left behinde thee,
 And so much by thee demized
 With this little to confine thee,
 For thy story ne're makes mention,
 Appetence had more Intension,
 Tell thou to others that their ends must haue,
 For all their Kingdomes but one little graue.
 Vixit atque moritura
 Eliza.*

Quest. IS this all she shall haue? Why I expected a vollume
 of your *Melpomene* bound vp in the very vampe of
 hir buskine with prety passionate speeches in a new streine,
 and an inuocation that should haue drawne drie the very
 hoofes of your flying horse in *Friday-streete*; as thus.

*Admetus dairie maide come feede thy Neame,
 Come bring Apollo cards and clowted creame.*

But indeede, indeede, this is all in all, for true griefe would
 not be commended for action, it is so much in suffering: It
 would be ceremonious, not affected?

Ans. At least Sir I am sure, there is no more sinceritie in
 these few lines, then I am able to quote vpon a masse of her
 flatterers: For who would beleue it? That hee which was
 wont to set a worlds distinction betwixt her and mortahitie,
 should now come after, and say she went the way of all flesh?

Or, is it possible? That the same Anti-Corbulo that hath so
 often prayed, he might neuer liue to see that day should be so
 good to his Phisition now? I see the reason of it, the quench't
 fire made the old wife giue o're her tale; and there she lost it.

The

to spare Prouender.

The Scottisb Englishing.

Question.



Ow you haue broght me to the restitution of the times harmony, I thinke it not amis to close vp your discourse with the *Scottisb Englishing*, or the vnting of both Nations, that first, implying his Maiesties prerogatiue therein, in his title deriued from *Henry* the third: you come briefly to the discussing of the inherence vppon these two questions. The first, whether there be an aptesse in these two to be reconciled and made one? The second, whether being now made one, there may be meanes vsed to preserue that consent and vnitie euerlastingly? The first question is onely of their mutuall accommodation thereunto? The second question is onely of secondary meanes, whether there be such as might vphold in all & like contentment, the Liberties, Reputations, and Benefit of both? Besides that I confesse, we ought in duty to obserue his Maiesties decrees whatsoever, provided in that behalfe without farther studie to our satisfaction.

Of these two in the second place, and at the first sight somewhat be spoken with a breath soaring in a middle region, neither deprest to the earth of your selfe extraduced, neither ascending to paint the face of the times best favorites *auror* with flattery?

Ans. In the first place that I may onely differ in mine authoritie from the rest of my countrie men, giue mee leaue to deriue his Maiestie by the history of the Royall house of *England*, writtten in Italian by *Petrucius Vbalpine* Cittadine of *Florence* for the indifferencie of his Nation, and the reuerence of his testimony, who liued lately among vs, translated by his owne Manuscript, and briefly abridged, as concerning our purpose onely, as followeth. The deuision of the Royall house of *England* had his originall from the sonnes of *Henry* the third, *Edward* and *Edmund*. It hath bene supposed by some that *Ed-*

A Welch Bayte

Edward was the elder, and being crooked, *Edward* was preferred the easier before him, which suggestion *Henry* the fourth vsed to colour his vsurpation of the Crowne vpon *Richard* the second.

This faction after it burst out, caused bloody warres in *England*, either house prosecuting the other to the destruction of them both: the possession of the Crowne remaining to either according to their force, the fortune and fauor of the time.

This controuersie after God had made vse therein to manifest his iust punishment of *Edward* the fourth in his children, for his cruelty towards *Henry* the fifth, and *Edward* his sonne, together with some perjuries that the histories impose vpon him and his vnnatural dealing towards his brother *Clarence*, was by the plotte of *Mortimer* Bishop of *Exeter* taken away in the performance of that oath which he took of *Henry* of *Richmond* of the house of *Leicester*, to marry with *Elizabeth* the sole heire of the contrary house, after the tyrant *Richard* slaine in battaile.

Of this *Henry* the seauenth came *Henry* the eight with his sisters, the eldest of which being named *Margaret*, King *Henry* the seauenth in his spirit of prophetic, wherein he had a peculiar potencie (as the history of his dying makes mention) and in his providence of reducing the two Kingdomes of *England* and *Scotland* into one entire Monarchie, as his owne hand writing left behinde him can sufficiently testifie, did match with the Scepter of *Scotland*, from whence both by father and mother after the issue of *Henry* the eight, now extinct is deriued King *James* of both Kingdomes the immediate successor: who for the constancie of his fauours, his inappetence of new purchase, and his care of husbanding the meanes of all his Dominions for their owne good and preservation, is liuely modeled by his grandfather *Henry* the seauenth, whose example *Vbaldeine* commendeth to his successors for the best forme of administering the Commonwealth abroad, and the household at home: In his dayes the Nobilitie wonted not to procure accesle through inferiour aduocation, nor the *Faby* to haue their cause solicited by *Vaius* bondman, or *Namphidius* verlottes, the Commons were yet invited to contributions, but came freely, nor the Exchequer was euer better stored with the proper

to spare Prouender.

per reuenew, and the exhibition of those offices which belonging therunto, were confer'd vpon the ministers which should execute them with his owne immediate hand, the neglect whereof hath bene the cause of all the abuses of office in this land, when his patent must come through so many aduocating hands.

Quest. Now you have sufficiently implide in the title his prerogative of vniing these two Kingdomes, warranted and instanced both out of holy writ, and traditionall reporte of Scepters long since translated with their whole tribes and families, I desire yon to come to the question of their aptnesse therunto in the second place?

Ans. To prooue an Aptnesse in the Scot to incorporate with the English, let me tell you what kinde of Aptnesse is required in this place. For Aptnesse of agreeing is either in *Substance* or *Beautie*.

And because there is a generall Aptnesse, or an Aptnesse in Substance, euen in the Scithian to incorporate with any the most ciuill nation, that is, hating in his reasonable soule matter malleable therunto, without farther immoration vpon it, I lay the present prooffe in Aptnesse of the Beautie of their *Maners, Lawes, and Language*.

Of which the Beautie is to be tried and examined by these his two Trials, *Delight* and *Similitude*.

That his maners haue complacence & similitude of Deuoty with ours of the English in religious maners it appeares. It being only conformable with the English. Both which the other world remooued aparte makes seeme one Cittie vpon a hill.

In conuersation he delights vs the more by how much the higher he onely expresseth our endeavors, and our principles whereby there is discerned a mutuall Aptnesse, and inclination in both, owing our duties to the same Scepter to become one entire, and vndistinct Monarchie.

Of Lawes, (Law ye sir) *ius fine* sayes there is no difference so long as they agree in the fundamentall parts, being executed *Per eos Legis peritos qui sunt boni, studiosi iustitie, non avari, &c.* It is something in latine, which I can not translate into English I assure you sir.

A Welch Bayte

Of Language because the difference is but this, that the English is like a Denshire carrie after fulling set out with all the arte of draperie to giue it grace and glosse. And the Scottish vnstarcht with inkehorne, stage suiting conscisenesse It can not choose but delight the English Orator for firmnesse and soliditie, hauing much cleannesse and puritie in the written letter. The Poet for descant vppon the first elements of his naturall phrasing, and both for very Aptnes and consimilitie of sentence.

Now for the preserving of this vnion the secondarie meanes which occurre are either, *Free meanes*, or *Obligatory and lesse free*.

The free meanes are these, *Election* and *Confidence*.

First by *Election* we shine in humanitie to select his strangenesse into fellowship of exercising and businesing: wherein; by desiring him well we shall duly erogate the like from him.

The next is to be confident in our election when wee excercise or businesse with him, in freenesse of spirite, apertly; not curiously with observing into him: wherby we shall challenge to discouer in his generous expansure (I speak of their gentry chiefly) much cause of delight in our choice, by the plentifull accommodation of his parts in conuerse.

I call these Free meanes because they proceed only of liberall education & nobilitie in nature, which are by these two signes to be distinguished from such soules as are conditions, slaues.

The Obligatorie or lesser liberall meanes, next vnder the Lawes, are in *Conditions of Commercement*, *Seales of marriage*, and *Bonds of duty*.

First, in *Commercement*, when our thrift is implied and promised to our businesse with him (as no dubt but it carrieth such profite with it as shall vphold the benefite of either in all and like contentment.

Secondly in *Marriage*, which being now sealed betwixt the sons and daughters, of either is obligatory in nature after consummation, and before in *Couenant* for the most part. If otherwise, it is a free meanes: Howsoeuer, it makes no lesse alike the liberties and reputations of either than *Election* and *Confidence*

noilloglib to spare Prouender

fidence to the Lord and his

Wherefore I commend it to both having such pregnant
aptines vpon their complexions and in their dispositions there-
vnto for the best meanes of incorporating and preserving this
vnion eternally.

Lastly, in Duty: and to this we are whipt & led by the Ani-
mall motion of the for the; in Liberties in Reparations, and
in Benefite: where there is no difference (if to please his Ma-
iestie) of Franchisement, none of Liberty, nor yet of Mart; both
being within the same Ocean, both one Monarchie, and
one Citie vpon a hill without confusion of Manners, Lawes
or Language.

Of this vnion, and consent: to conclude with this small taste
of the Times felicitie, I thinke it no giddie Rapture in mee to
diuine.

May both swell in one mine, and neither fall:

That Sea will stretch to Romes high Capitall

naman to the people

FINIS.

FINIS.

FINIS.



FINIS.

FINIS.

To the vnparalleled bleſſe, diſpoſition
The Lady Elizabeth Bridges

That thou art ſure, becauſe thou wouldſt not know it,
 My Verſe ſhall be no flattering glaſſe to ſhew it.
 Th' art free from conſlicts with the blood of ſinners,
 Experience ſays, that doubt ſhall ſurely ſinners
 Then, when I am detain'd, I ſhall ſurely ſinners
 M. Chafteau, ſelfe-binding beaſt, I ſhall ſurely ſinners
 De beſt, and are the beſt, I ſhall ſurely ſinners
 Read our Line, and Line beſt.

To the noble Gentleman,
Sir Thomas Kneuet.

This would thy Miſtris once beſpeake thy merite,
 Not with any breath of liuer:
 Had I a child that challeng'd to inherite
 More then Scepter holds together.
 Euen ſuch bleſſe iſſue might as well be ſeene
 Brought up by Kneuet, as borne of a Queene.
 And thus, vnto thy Censure now ſpeake I,
 (Humbler affection ſuiting.)
 The ſayreſt iſſue of our nurserie,
 Ift deſerue that names repnting,
 Thinkeſ greater ſame than this cannot ſucceede it,
 The wiſeſt Kneuet doth vouchſafe to reed it.



To the Right Worshipfull
Sir Edward Dyer.



*His which I bring thee is no Ilias:
Writ in Veratrum drunken giddinesse:
Yet in the stuffings of our legends masse,
It is not to conceite in most recesso,
Nor honours it with the most humble knee,
Though it's unfinewed to fall under thee.*

T. P.

